The Manifesto & Authority

Overview

How did the Manifesto ultimately affect the role of the Church & Priesthood?
Did a distinction arise between the authority and actions of the Priesthood privately & that of the Church publicly?
How did Plural Marriage and the authority to Perform them continue despite the Church?

Study Suggestions -

Begin your study with prayer, praying for God to reveal the truth to you through His Spirit.

Read the following passages (included with this guide) -

The 1880 & 1889 Revelations to Wilford Woodruff
The 1890 Manifesto (Official Declaration 1)
Quotes From Church leaders on the Manifesto
1 Samuel, Chapter 8
Teachings of Joseph F. Smith on Celestial Plural Marriage

Answer the study questions – on the next page

Be conscious of the Spirit throughout your studies, and close with prayer.

Make a list of any additional questions you might have,
to share with the Seventy who gave you this guide.

Next Study Guide -

We will look at what is required to preside over the keys of the Priesthood
and at Heber J. Grant & John W. Woolley, and which one of them qualified for that position

Questions to Ponder

The 1880 & 1889 revelations

If the Saints lived up to their covenants would he have sustained them?
If they had lived the Law of Plural Marriage fully would there have been any concessions?

The Manifesto – Official Declaration 1

Who is it written to?
Does it "concern" you?
Does the Lord speak in it?
Does it command the Saints to stop living Plural Marriage?

Quotes from Church Leaders on the Manifesto

Who wrote the Manifesto?
Was the Manifesto a revelation?
What was the purpose of the Manifesto?
How did the majority of the Apostles (including Woodruff) treat the Manifesto?

Wilford Woodruff

Did he write the Manifesto?
Did he personally take the 'advice' of the Manifesto?
Could the Lord have 'allowed' him to give the Saints what they wanted?
Did he personally continue to live and keep alive Plural Marriage?

The Church & The Priesthood

Prior to 1852 Plural Marriage was against the policy of the Church, by what authority did Joseph Smith and Brigham Young perform plural marriages before that time?
If Plural Marriage was against the policy of the Church after 1890, by what authority did Prophets and Apostles continue to perform plural marriages?

Samuel & the King

Was the wish of the people righteous?
Did they have the agency and privilege to choose a king?
Did God recognize their choice?
What did God ask his prophet to do?
Did this make what the people wanted right?
Did this make the prophet false?

Joseph F. Smith

Did he continue to live plural marriage against the law
Did he continue to keep alive plural marriage
Even after 1904?

Uncanonized Revelations of Wilford Woodruff

Regarding the Nation and Plural Marriage

26 January 1880 (UR 79), Sunset, Arizona

During the month of January, 1880 I was at Sunset, Arizona, with Bro. Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through its officers, was using every means in its power to enforce the Edmunds-Tucker anti-polygamy law with the evident intent on the part of the officers, to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the Wilderness," a region of country called by this name situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On returning to bed on the night of the 25th of January, 1880, I found myself wrapt in vision and the next morning the following revelation was given to me of the Lord which I wrote at the time -

Thus saith the Lord unto my servant Wilford Woodruff. I have heard thy prayer, and will answer thy petition.

2 I will make known unto thee my will concerning the nation who encumbers the land of promise and also concerning Zion and her inhabitants.

3 I have already revealed my will concerning this nation through the mouth of my servant Joseph who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

4 What I the Lord have revealed in that testimony and decree upon this nation, and all the nations of the Earth shall be fulfilled. Saith the Lord of Hosts,

5 I the Lord have spoken and will be obeyed.

6 My purposes shall be fulfilled upon this nation and no power shall stay my hand.

7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation.

8 Their murders, blasphemies, lyings, whoredoms and abominations have come up before my face and before the heavens and the wrath of mine indignation is full.

9 I have decreed plagues to go forth and lay waste mine enemies and not many years hence they shall not be left to pollute mine heritage.

10 The Devil is ruling over his kingdom and my Spirit has no place in the hearts of the rulers of this nation, and the Devil stirs them up to defy my power, and to make war upon my Saints.[1]

11 Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.

12 Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name without purse or scrip and declared the Gospel of life and salvation unto this nation and the nations of the Earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord.

13 You have done this year by year for a whole generation as man count time.

14 Therefore your garments are clean of the blood of this generation and especially of this nation.

15 Therefore as I have said in a former commandment so I the Lord say again unto mine Apostles

16 Go ye along by yourselves whether in heat or in cold and cleanse your feet with pure water, it

1 Earlier the same month (on the 13th), President Rutherford B. Hayes wrote in his personal journal, "Laws must be enacted which will take from the Mormon Church its temporal power. ... it is our duty to deal with it as an enemy of our institutions, and its supporters and leaders as criminals." *(Diary and Letters of Rutherford B. Hayes 3:383-84, ed. Charles Williams)*

matters not whether it be by the running streams or in your closets but bear their testimonies before the Lord and the heavenly hosts.
17 And when you have all done this then gather yourselves together in your holy places and clothe yourselves in the robes of the holy priesthood and there offer up your prayers according to my holy law.
18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect
19 And thus saith the Lord unto you mine Apostles when you bring these testimonies before me, let them be presented by name as far as the Spirit shall present them unto you.
20 The Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the states and territories, the judges and officers sent unto you and all men and persons who have taken any part in persecuting you or bringing distress upon you or your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the Constitutional law of the land guarantee unto you.
21 And what I the Lord say unto you mine Apostles I say unto my servants the Seventies, the High Priests, the Elders, and the Priests And all my servants who are pure in heart and who have born testimony unto this nation
22 Let them go forth and cleans their feet in pure water and bear testimony of it unto your Father who is in heaven
23 And then saith the Lord unto mine Apostles and mine Elders when you do these things with purity of heart and the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles
24 As I have said in a former commandment it is not my will that mine Elders should fight the battle of Zion for I will fight your battle.
25 Nevertheless, let no man be afraid to lay down his life for my sake for he that layeth down his life for my sake shall find it again and have eternal life.
26 The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the Earth
27 I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.
28 As I the Lord have spoken so will I the Lord fulfill.
29 I will spare none who remain in Babylon but I will burn them up saith the Lord of Hosts.
30 As I the Lord have suffered so will I put all enemies under my feet, for I the Lord utter my word, and it shall be obeyed.
31 And the day of wrath and indignation shall come upon the wicked.
32 And I say again wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham which leadeth to a celestial glory which has been revealed unto my Saints through the mouth of my servant Joseph,
33 For whosoever doeth those things shall be damned saith the Lord of Hosts and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and shall not return unto me void.
34 And thus with the sword and by bloodshed and with famine and plagues and earthquakes and the thunders of the Earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed, and wasted away from under heaven, and no power can stay my hand.
35 Therefore let the wicked tremble, let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.
36 All that I the Lord have spoken through the mouth of my prophets and Apostles since the world began concerning the last dispensation and fullness of times, concerning my Church which has been called out of the wilderness of darkness and error, and concerning Babylon the Great, and what I have spoken through the mouth of my servant Joseph shall all be fulfilled.
37 And though heaven and Earth pass away my words shall not pass away, but shall all be fulfilled

Saith the Lord.
38 These revelations and testimonies you have before you.
39 Let my Saints search the word of the Lord and treasure up wisdom and be prepared for that which is to come.
40 As I have decreed so shall my judgments begin at the house of God.
41 There are those in my Church who have a name among you who are adulterers and adulteresses and those who blaspheme my name and those who love and make a lie and those who revel and drink with the drunken.
42 If they do not speedily repent of their wickedness and abominations they shall be severed from the ordinances of my house saith the Lord.
43 There are many who have need to repent whose hearts are set upon the things of this world, who aspire to the honors of men and do not honor the priesthood, nor seek to build up the kingdom of God as they should.
44 Neither do they learn or comprehend that the rights of the priesthood are inseparably connected with the powers of heavens and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
45 Such should repent and turn unto the Lord and seek for the Holy Spirit go guide them.
46 Judgments will begin at my house and from thence will they go forth unto the wicked, and the wicked cannot escape.
47 Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.
48 Thus saith the Lord unto you mine servants the Apostles who dwell in the flesh: fear ye not your enemies.
49 Let not your hearts be troubled, I am in your midst, I am your advocate with the Father.
50 I have given mine angels charge concerning you,
51 Mine eyes are upon you, and the eyes of your Heavenly Father and the Heavenly hosts, and all justified spirits made perfect are watching over you.
52 Your works are manifest before the face of my servants who have sealed their testimony with their blood and before all of my servants of the Twelve Apostles whom I have taken unto myself.
53 The veil is taken from off their faces and they know your works.
54 They await your coming when you have finished your testimony in the flesh.
55 Therefore be ye faithful until I come. My coming is at the door.
56 Call upon the Lord in mighty prayer. Ask and you shall receive.
57 Whenever you agree as touching anything and ask the Father in my name it shall be given unto you.
58 Seek diligently to build up Zion and magnify your high calling and your enemies shall not prevail over you.
59 Zion shall not be moved out of her place.
60 Zion shall prevail against her enemies.
61 My people shall not be hindered in the building of my temple unto my holy name if they will hearken to my voice and do as I command them.
62 The blood of my servant Joseph and Hyrum and of mine Apostles and Elders which have been shed for the word of God and testimony of Jesus Christ cries from the ground for vengeance upon the nation who have shed their blood.
63 But that blood shall speedily be avenged and shall cease to cry unto me for the hour of Gods judgment is fully come and shall be poured out without measure upon the wicked.
64 But harken and hear, O ye Apostles Elders, and people of my church to the word of the Lord concerning you.
65 That for all the blessings that I will pour out upon you and the inhabitants of Zion, and the judgments and destructions upon the wicked that I will be inquired of by you to ask the Father in my name to do and to perform these things for you. As I told all the house of Israel by my servant Moses that

they should ask of my hand for all these blessings which I the Lord had promised unto Israel in the latter days.
66 And as I the Lord ordained my Apostles who were with me in my ministry, and promised them that they should sit upon twelve thrones judging the twelve tribes of Israel so I say unto you mine Apostles whom I have raised up in these last days that I have ordained you to bear record of my name and of the Gospel of Jesus Christ to the Gentiles first and then to the house of Israel.
67 I have also ordained you to set upon thrones and judge the Gentiles and all of the inhabitants of the Earth unto whom you have borne testimony of my name in the day and generation in which you live.
68 Therefore how great is your calling and responsibility before me.
69 Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare for the coming of the Son of Man which is nigh at the door.
70 No man knoweth the day or the hour but the signs of both heaven and earth indicate his coming as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh.
71 Therefore prepare yourselves, O ye Saints of the Most High God with oil in your Lamps, for blessed is he that watcheth for the coming of the Son of man.
72 Again hear ye the word of the Lord, O ye mine Apostles whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man.
73 I the Lord have raised up unto my servant John Taylor to preside over you and to be a law giver unto my Church.
74 He has mingled his blood with that of the martyred Prophets.
75 Nevertheless, while I have taken my servants Joseph and Hyrum Smith unto myself I have preserved my servant John Taylor for a wise purpose in me.
76 I have also taken many others of the Apostles unto myself for I take whom I will take and preserve in life those whom I will preserve according to the council of my own will.
77 And while my servant John Taylor is your President I wish to ask the rest of my servants of the Apostles the question,
78 Although you have one to preside over your quorum and over the Church which is the order of God in all generations. Do you not all of you hold the Apostleship which is the highest authority ever given to man on the earth? You do.
79 Therefore you hold in common the keys of the kingdom of God in all the world.
80 You each of you have power to unlock the veil of eternity and hold converse with God the Father and his son Jesus Christ and to have the administration of angels.
81 It is your right privilege and duty to inquire of the Lord his mind and will concerning yourselves, the inhabitants of Zion, and their interests.
82 And whenever any one of you receive the word of the Lord Let it be written and presented in your Council,
83 And whatever by a united council you deem wisdom to be presented unto the people let it be presented by the President my servant John Taylor as the word of the Lord.
84 In this way you will uphold him and strengthen his hands as all the burden should not rest upon one man.
85 For thus saith the Lord: All of mine Apostles should be filled of the Holy Ghost of inspiration and revelation and know the mind and will of God and be prepared for that which is to come.
86 Therefore let mine Apostles keep my commandments and obey my laws and the gates of hell shall not prevail against you. Fear not for I am with you until I come. I come quickly, even so, amen.

Don't Concede to Enemies

24 November 1889 *(UR 89)*, Salt Lake City

Thus saith the Lord, to my servant Wilford, I the Lord have heard [your] prayers and thy request, and will answer thee by the voice of my spirit.

2 Thus saith the Lord, unto my servants, the Presidency of my Church, who hold the Keys of the Kingdom of God on the earth.

3 I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and all other nations of the earth in mine own hands; all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.

4 Let not my servants who are called to the Presidency of my Church, deny my word or my law, which concerns the salvation of the children of men,

5 Let them pray for the Holy Spirit, which shall be given them to guide them in their acts.

6 Place not yourselves in jeopardy to your enemies by promise;

7 your enemies seek your destruction and the destruction of my people.

8 If the Saints will hearken unto my voice, and the counsel of my servants the wicked shall not prevail.

9 Let my servants, who officiate as your Counsellors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified.

10 I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion.

11 I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father.

12 Fear not little flock, it is your Father's good pleasure to give you the Kingdom.

13 Fear not the wicked and ungodly.

14 Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my Servants since the world began, which are recorded in the records of divine truth.

15 Those revelations contain the judgments of God, which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door, they will be fulfilled as God lives.

16 Leave judgment with me, it is mine saith the Lord.

17 Watch the signs of the times, and they will show the fulfillment of the words of the Lord.

18 Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by that spirit, and all will be well with you.

19 The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God.

20 Great events await you and this generation, and are nigh at your doors.

21 Awake, O Israel, and have faith in God, and his promises, and He will not forsake you.

22 I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way.

23 I cannot deny my word, neither in blessings nor judgments.

24 Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments.

25 Pray always and faint not; exercise faith in the Lord and in the promises of God; be valient in the testimony of Jesus Christ.

26 The eyes of the Lord and the heavenly hosts are watching over you and your acts. Therefore be faithful until I come.

27 I come quickly, to reward every man according to the deeds done in the body, even so. Amen.

L. John Nuttall Diary, Brigham Young University
Messages of the First Presidency 3:175-6

The Manifesto

Official Declaration 1

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy—

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

Wilford Woodruff
President of the Church of Jesus Christ of Latter-day Saints.

Who Wrote the Manifesto

Interestingly – although we now call the Manifesto Official Declaration 1, it was not the Church's first OD, that was written a year earlier by Charles W. Penrose! It too was spoken of as a "Manifesto"!

"I, Charles W. Penrose, wrote the Manifesto, with the assistance of Frank J. Cannon and John White. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the Devil at his own game."

25 May 1908, Bristol England Mission Conference, as related by Thomas J. Rosser to Robert C. Newson, in a letter written 4 August 1956.

The Bristol semi-annual conference was held May 24th [1908], in the Wolseley Hall, Eastville, Bristol. There were present President Charles W. Penrose, President C. G. Jarman and twenty-four traveling elders of the Bristol conference. After singing and prayer, President Jarman gave all present a hearty welcome. Expressed his appreciation at seeing so many saints and friends present from the outlying districts. ... Elders R. J. Walker, Thomas J. Rosser, Frank I. Hill and John H. Bawden gave reports of their respective branches. The reports were very encouraging.

Millennial Star 70:348.

Brother Penrose told me once in the city of Mexico, that he had written the Manifesto, and it was gotten up so that it did not mean anything and President [Joseph F.] Smith had told me the same.

Matthias F. Cowley, Minutes of the Quorum of the Twelve, 10 May 1911.

Ada L. Shepherd made a statement before William J. Barette, Notary Public, Salt Lake County, 7 December 1912, which stated she had heard Charles W. Penrose say it was he who wrote the Manifesto.

A World-Wide Survey of Present Day Mormonism..., 3 July 1913.

President Woodruff did not write the Manifesto. It was written by Charles W. Penrose, with the assistance of Frank J. Cannon and John White. After being prepared, it was submitted to a committee of non-Mormon Federal officials, among them Judges Charles S. Zane, C.S. Varian, O.W. Powers, and others. A change in the alleged facts set forth was insisted upon by these parties, the document recopied by a Mr. Green, a non-Mormon Federal clerk, when it was returned to President Woodruff and received his signature.

Joseph W. Musser, Truth 1:2:8, July 1935. [Son of Church Historian, A. Milton Musser]

The Editorial for the Deseret News in which the Manifesto first appeared admitted that the Manifesto had been condensed, and only "poorly" expressed "the sentiments of the writer." Charles W. Penrose was the editor of that newspaper.

Deseret News, 25th September 1890.

Among the many other individuals questioned during the Smoot Hearings was George Reynolds, who admitted that he and two others "had assisted in writing" the Manifesto:

Mr. Worthington: You said something about helping to write the manifesto. Will you explain that?

Mr. Reynolds: President Woodruff wrote it in his own hand--and he was a very poor writer, worse, I believe, than Horace Greeley -and he gave it into the hands of three of the elders to prepare it for the press. I was one of those three.

Mr. Worthington: Who were the three?

Mr. Reynolds: C. W. Penrose, John R. Winder, and myself.

Mr. Worthington: What did you do? You said you helped to write the manifesto, and I want to have an understanding of what you mean by that.

Mr. Reynolds: The answer came from the fact of the question coming to me whether I had read it and understood it, and I answered that I had assisted in writing it.

Mr. Worthington: Did you three, then, transcribe these notes of President Woodruff, or did you rewrite it, or what?

Mr. Reynolds: We transcribed the notes and changed the language slightly to adapt it for publication.

Mr. Worthington: It contained the substance?

Mr. Reynolds: Yes, it contained the substance.

Senator McComas: Did you, in transcribing the utterance of President Woodruff, make such change of phraseology as would make it ambiguous, so that it might apply to marriages subsequent and not to living with wives who had been married prior?

Mr. Reynolds: No, sir.

Senator McComas: It must have come to your mind when you were copying and changing the phraseology whether this is to apply to the future and whether the past is to be expected, did it not?

Mr. Reynolds: No, sir; I have told you honestly what my feelings and opinions were.

Senator McComas: It did not occur to you then?

Mr. Reynolds: No, sir.

Senator McComas: That required years?

Mr. Reynolds: Yes, sir. We wrote it as we understood the president intended, with his manuscript before us.

The Chairman: I do not know but I may have misunderstood. I understood this manifesto was inspired.

Mr. Reynolds: Yes.

The Chairman: That is your understanding of it?

Mr. Reynolds: My understanding was that it was inspired.

The Chairman: And when it was handed to you, it was an inspiration, as you understand, from on high, was it not?

Mr. Reynolds: Yes.

The Chairman: What business had you changing it?

Mr. Reynolds: We did not change the meaning.

The Chairman: You have just stated you changed it.

Mr. Reynolds: Not the sense, sir; I didn't state we changed the sense.

The Chairman: But you changed the phraseology?

Mr. Reynolds: We simply put it in shape for publication - corrected possibly the grammar, and wrote it so that -

The Chairman: You mean to say that in an inspired communication from the Almighty the grammar was bad, was it? You corrected the grammar of the Almighty, did you?

Reed Smoot Hearings 2:52-53

Was the Manifesto a revelation?

When asked if the Manifesto was a revelation, "President Smith answered emphatically, no! He did not believe it to be an emphatic revelation from God abolishing plural marriage."

First Presidency Office Journal, 20 August 1891, Extensions of Power, Quinn, p. 34

I do not believe the Manifesto was a revelation from God, but was formulated by Prest. Woodruff and endorsed by his counselors and the Twelve Apostles for expediency to meet the present situation of affairs in the nation or those against the Church.

Marriner W. Merrill (Apostle), Journal, 20 August 1891.

The Manifesto was not a divine production but something manufactured to outwit the church's enemies

Apostle Charles W. Penrose, Thomas Jr Rosser was present in a missionary conference with Penrose in England 1908, as reported in Carmon Hardy, Solemn Covenant, 1992, University of Illinois Press.

Why in the world [did] President Woodruff ever make that Logan speech in which he declared the Manifesto to be a revelation? (Senator Reed Smoot to Apostle John Henry Smith) I don't know!!! (Response from Apostle Smith)

As reported by Senator Smoot's secretary, Carlos Ashby Badger Diaries, 19 Feb. 1905, Church Archives.

"The Manifesto issued in 1890 and adopted by the Church in Conference assembled, was not a revelation but was a statement drawn up by the leaders of the Church. ..."

Millennial Star 101:413, June 1939.

"To my knowledge there is no written revelation upon which the Manifesto was based."

Dean C. Jessee ("The Coming of the Manifesto," Kenneth Godfrey, Dialogue 5:3, Autumn 1970, p. 20)

<u>Deseret News declares it is not a revelation</u>

It has been shrewdly suggested to President Woodruff that it would be exceedingly profitable for him to have another revelation, declaring that the doctrine of polygamy should be no longer adhered to by the Saints.

... When President Woodruff receives anything from a Divine source for the Church over which he presides, he will be sure to deliver the message.

Utah Commissioner, Deseret News, 2 October 1980.

... revelation can only come, not when man wills, but when and how God wills. Such being the case, [the Salt Lake Tribune and Anti-Mormons] must admit, if they are honest in their claims, that in the absence of revelation, President Woodruff's manifesto is all that they have any right to ask.

Charles Ellis, Deseret News, 4 October 1890.

What was the purpose of the Manifesto?

What was the purpose of the Manifesto?

- Apostle John Henry Smith suggested putting the principle aside for 5 years to gain statehood[2]
- An Apostle told a BYU Professor it was "a trick to beat the Devil at his own game"
- It was part of the concessions needed to gain statehood (a covenant with death and agreement with hell)

Reasons for -

- Weakness / sins / non-complaince of Saints
- The decision of the Saints
- To trick / placate the government

We formerly taught to our people that polygamy, or celestial marriage as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come. … To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the Government and the people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle,

19 December 1891, First Presidency Petition for Amnesty, Contributor 13:197; Smoot Investigation Vol 1, p. 18.

The reason the Manifesto was given and the principle laid aside was that many of those who entered into that principle were not keeping the commandments, and that not over two percent of the Latter-day Saints ever entered into that principle, and the Lord permitted the U.S. Government to pass the Edmund's Tucker law, a law restricting its practice.

Joseph F. Smith, Session of the Salt Lake Temple dedication, John Mills Whitaker Journal, April 1893, Similar remarks were made at the Wasatch Stake MIA Conference on 28 July 1901, as recorded in W.H. Smart's Diary.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people - like the law of consecration - because the saints rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

W. H. Smart Diary, 1901-1902 Bk; p. 94; 28 July 1901.

I wish to remind you of a certain revelation given you through President Taylor*. The command was given to set our quorums and houses in order, and the promise was that if we should obey the command God would fight our battles for us; but we did not obey the command and revelation given through President Taylor, [for if we did] there would have been no Manifesto.

*Matthias F. Cowley (Apostle), January 28th, 1901, Smoot Hearing 1:8. *Revelation to John Taylor, 25 December 1884; Unpublished Revelations 87:5-8, also Revelation to John Taylor, 13 October 1882; Unpublished Revelations 83:20-25*

I do not believe the Manifesto was a revelation from God, but was formulated by President Woodruff and endorsed by his counselors and the Twelve Apostles, for expediency, to meet the present situation of

2 John Henry Smith to Joseph F. Smith, 3 Apr. 1888, J.H. Smith Letter books, U of U Library.

affairs in the nation or those against the Church.

Marriner W. Merrill (Apostle), Journal, 20 August 1891. At a meeting of the First Pres & Twelve

John W. Taylor: My view is that the Lord was anxious to put everybody upon his own responsibility and take the responsibility from the Church.

Francis M. Lyman: That is what the people have done and rejected the law of plural marriage.

The Excommunication Trial of Apostle John W. Taylor.

Mr. Wolfe: There was a meeting in the Brigham Young Academy, in Provo, Utah, that was addressed by B. F. Grant, a brother of Apostle Heber J. Grant. At that meeting Apostle John Henry Smith was present.

The Chairman: On what date was that; what year?

Mr. Wolfe: I don't remember the year. It was in the late nineties, probably.

Mr. Carlisle: It was after the manifesto?

Mr. Wolfe: Yes, sir; it was after the manifesto. On my way home I walked several blocks with B. F. Grant and Apostle Smith, and on the way we were talking about the conditions existing, and President Smith used these words to me: "Brother Wolfe, don't you know that the manifesto is only a trick to beat the devil at his own game?" (4:13)

12 Sept. 1890, in San Francisco, pro-Mormon Republicans tell Presidents Woodruff and Cannon that LDS church's only hope is to make "some announcement concerning polygamy and laying of it aside."

Mormon Hierarchy, p. 790, D. Michael Quinn.

Church Leaders Reaction to the Manifesto

- Wilford Woodruff took an additional wife
- The majority of Apostles were involved in post-Manifesto Polygamy

L. John Nuttall, Secretary to the First Presidency (and a Stake President) performed the marriage between President Woodruff and Lydia Mamreoff von Finkelstein Mountford, on board boat in the Pacific ocean, on 20 September 1897.

D. Michael Quinn, Dialogue, Spring 1985, pp. 62-65

Joseph F. Smith admitted to breaking 'unlawful cohabitation' law

The Chairman: Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

Joseph F. Smith: Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

The Chairman: That is all.

Joseph F. Smith: I do not claim so, and I have said before that I prefer to stand my chances against the law.

(Reed Smoot Case 1:197)

Apostles who took other wives
or performed plural marriages after the Manifesto –

Abraham H. Cannon	m. Lillian Hamlin - 11 Jan 1896
Rudger Clawson	m. Pearl Udall – 3 Aug 1904
Matthias F. Cowley	m. Harriet Bennion – 1899
	& Leonora Taylor – 16 Sep 1905 *(dis'd 28 Mar. 1911, readmitted later)*
Heber J. Grant	tried to find another wife
Anthony W. Ivins	performed up to 1904
Anthon H. Lund	performed
Francis M. Lyman	performed
Richard R. Lyman	m. name unknown – 1925 *(ex'd 12 Nov 1943)*
Marriner W. Merrill	m. Hilda Erickson – 7 Apr 1901, performed up to 1905
John H. Smith	performed
Joseph F. Smith	authorised up to 1905
Lorenzo Snow	authorised up to 1901
John W. Taylor	m. Eliza & Rhoda Welling – 29 Aug 1901
	& Ellen Sandberg – 28 Jun 1909 *(ex'd 28 Mar. 1911, reinstated 1965)*
George Teasdale	m. Letita Thomas – 17 May 1900
Orson F. Whitney	tried to find another wife as late as 1909
Abraham O. Woodruff	m. Eliza Clark – Jan 1901
Brigham Young, Jr.	m. name unknown – Aug 1901
<u>other leaders</u>	
George Reynolds	performed up to 1907 *(Pres of Seventy)*
B. H. Roberts	m. Margaret Shipp – 1894 *(Pres of Seventy)*

(see Solemn Covenant, Prof. B. Carmon Hardy & talk by D. Michael Quinn, August 1991)

Samuel & the King

1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.
2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.
3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.
4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,
5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.
8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.
10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.
11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.
12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.
14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.
15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.
16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.
17 He will take the tenth of your sheep: and ye shall be his servants.
18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.
19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;
20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.
21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.
22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 Samuel 8

Joseph F. Smith

Plural Marriage is Essential to Exaltation

We should learn about the principle, as it pertains to our exaltation, and is applicable to all dispensations

“In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, or eternal increase. It is a law of the Gospel pertaining to the celestial kingdom,applicable to all gospel dispensations, ...”

Monogamy does not fulfil the law of Celestial Marriage

“Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe,that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious,if he is faithful, as he possibly could with more than one. I want hereto enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions,or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfilment of the celestial law of marriage in part - and is good so far as it goes - and so far as a man abides these conditions of the law, he will receive his reward therefor; and this reward, or blessing,he could not btain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. ...”

Fullness of blessings come through living the full law

“Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, but he cannot receive the fullness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack-cloth and ashes.

“But,” says one, “how will it be with good men who believe the doctrine, but are prevented, or cannot enter into the practice of it?” I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? ...

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder,"for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple of God to receive another wife in like manner if they are worthy. But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fullness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefit of the law he obeys. This is just and righteous. If this is not correct doctrine,then I am in error; and if I am in error, I want to be corrected.”

If we do not obey full law we will be damned

"I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. But what will become of him that cannot abide it? Says the Lord, "Whoso having knowledge have I not commanded to repent, and he that hath not understanding, it remaineth with me to do according as it is written." In other words, he that is without understanding is not under the law, and it remains for God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by a lack of knowledge, wisdom or understanding to obey this law, then it remains with God to deal with him according to those principles of justice which are written, or are yet to be revealed. It is not likely however, that he will take his seat with Abraham, Isaac, and Jacob, or share in their promised blessings.

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness." *(Journal of Discourses 20:26, 28, 30, 31; refer to the entire discourse, pp. 24-31.)*

Celestial Marriage must be performed in this life

"Why did Jesus teach the doctrine that there was no marrying nor giving in marriage in the other world? Why did he teach the doctrine that marriage was instituted by the Father and designed to be accomplished in this life?" *(Gospel Doctrine, p. 279)*

President Smith was blessed by the Lord for his desire to live this law:

"And I will also bless my servant, Joseph F. Smith, whose heart and spirit is right before me, and who is also desirous to fulfill my law." *(Revelation to John Taylor, 28 April 1883)*

The Reasons for the Manifesto

The Manifesto was given because too few Saints lived it, and too many of them were unrighteous

"The reason the Manifesto was given and the principle laid aside was that many of those who entered into that principle were not keeping the commandments, and that not over two percent of the Latter-day Saints ever entered into that principle, and the Lord permitted the U.S. Government to pass the Edmund's Tucker law, a law restricting its practice." *(Joseph F. Smith, Session of the Salt Lake Temple dedication, John Mills Whitaker Journal, April 1893, Similar remarks were made at the Wasatch Stake MIA Conference on 28 July 1901, as recorded in W.H. Smart's Diary.)*

When asked if the Manifesto was a revelation:

"President Smith answered emphatically, no!" *(First Presidency Office Journal, 20 August 1891, Extensions of Power, Quinn, p. 34)*

Plural Marriage Will Continue

The Lord revealed to the brethren when the principle was revealed that if they didn't live it that the keys would be turned against them

"When the time came to introduce this doctrine to those who were worthy in the Church, God commanded the Prophet and he obeyed. He taught it, as he was commanded, to such as were prepared to

receive and obey it,and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty." *(Journal of Discourses 20:29)*

Plural Marriage will carry on amongst the pure in heart, and will prevail and never be stamped out

At the funeral of Elder William Clayton in 1879, Joseph F. Smith said:

:This doctrine of plural marriage is one of the most important doctrines ever revealed to man. Without it man would come to a full stop; without it we never could be exalted to associate with and become Gods, neither could we attain to the power of eternal increase. There are, however, enough witnesses to these principles to establish them upon the earth in sucha manner that they never can be forgotten or stamped out. For they will live; they are destined to live, and also to grow and spread abroad upon the face of the earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments, they are bound to prevail, because they are true principles." *(Journal of Discourses 2:110)*

Questions to Ponder

- Can the law of Celestial Marriage be fulfilled with just one wife?
- Do we have to live Plural Marriage to become Gods?
- When is the time for us to live Celestial Marriage?
- Do you think that in keeping all of the commandments, Jesus would have had several wives?
- Why did the Lord restrict the practise of Plural Marriage?
- What was more important to Joseph F. Smith: continuing to live Plural Marriage, obeying the laws of the land, or acting according to the policies of the Church?
- What about those witnesses, the pure in heart, who seek to serve God, and keep His commandments?